

The Christian Program

EDWARD P DENNETT

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By

EDWARD P. DENNETT



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The Christian Program

I.

Creed and Life.

THE religious man is continually asking two questions. The first is, What kind of a world am I living in? the second, What kind of a life shall I live? To these he is impelled by an instinct as deep as the soul and as wide as the race. This instinct assures him that the world of clod and cloud, of matter and motion, which his senses reveal is not the only world or the real world, and that life is more than the satisfaction of his bodily appetites and the exercise of his bodily powers. Hence come these questions about the world and life.

The answer to the first question he gives in his creed. This may be anything, the baldest materialism, the most seductive pantheism, or the most reverent Christian Theism. It will yet be his creed because it answers the first question. It might seem consistent to say that the answer to the second question is his system of ethics. But for the purpose of life, systems of ethics are too abstract, too unreal, too extended, and therefore they find their place in dry volumes on library shelves and not in human lives. It will be more correct to say that he answers the second question in his program of life.

A life program will differ from a system of ethics in being briefer, more concrete, and more vital. It will, however, not consist in a set of rules for action, because it must go deeper than rules can go and seek to reach those motives, impulses, and inner experiences which lie at the root of Character, for these must be reached if conduct is to be free and spontaneous, as well as strong and consistent.

A program of life will consist of a few fundamental and self-evident principles which lay hold of the inner life and present the ideals which the soul seeks to reach.

This is an attempt to give a bird's-eye view of one of the great world ideals of the Christian program of life. A bird's-eye view, while it has its limitations, has yet the advantage of showing a whole subject in its connections and interrelations. It leaves oftentimes a clearness and unity of conception which would be lacking in a more comprehensive and detailed treatment of the subject.

II.

Methodism.

THE Methodist movement was one of those great Christian revivals which have occurred at intervals every few centuries since the Apostolic era. Humble in origin, pentecostal in manifestation, it, as all the rest, put new life into old forms and developed new forms where old ones were inefficient. Its influence outran the limited circle of Wesley's followers, and was felt in every religious body among English-speaking peoples, and in almost all reform and philanthropic circles. The Methodist movement was one of the epochs of Church history.

Now the product of this movement was not essentially a creed. It had no new light to throw on dogmatics. It took Arminian theology as it found it, and used it without serious change as a weapon of offense against sin and error. But while Methodism is not essentially a creed, the evangelical creed was essential to Methodism. Wesley saw that the two great questions of religion must be answered together. The creed you believe will determine the life you ought to live. You no sooner say, "There is a personal God," than Conscience says, "Prepare to meet thy God." If you start with the other question and say, "You must

live a holy life," at once comes the query, "Why must I and how can I?" and your Theistic creed is the only adequate reason or support for such a life. An orthodox life will not long survive the death of an orthodox creed. An orthodox creed will not retain its hold on the mind of one who ceases to live a pure and unworldly life. The pantheist will not long live the Theistic life, nor the rejecter of Christ live the Christian life. On creed and program the soul mounts up to God as on his two wings the eagle soars sunward. So while the characteristic product of Methodism was not a creed, the evangelical creed was an essential part of Methodism.

Nor is Methodism essentially a great group of denominations. These have vindicated their right to exist by their history. The millions of men and women who have found God at their altars show that the Divine approval was with them. They need no other vindication. It is probably true that as the world is, they were essential to the continued existence of the larger Methodism of which we shall speak later, and that this Methodism might have perished had it not had these great organizations as its particular champions. Yet they were not the essential result, but strong as they are were only by-products of the great movement.

If Methodism were simply a denomination however great, its writings would have a claim on the attention only of its members and a few students of Church history. A twentieth-century man whose eyes had caught a glimpse of the Kingdom of God as something greater than any existing Christian body, could hardly become

its enthusiastic and particular advocate. This would be true, however great might be its claims to exclusive validity, for the more loudly any body of Christians claims to be the Church besides which there is no other true Church, or Christians par excellence, the more sectarian is its spirit, the more divisive its influence, and the further it delays the reunion of Christendom.

The essential product of Methodism was a great world ideal of the Christian program. There are several hundred denominations; there are several score of creeds. There are very few statements of the Christian program that by their universal sympathy, their elemental humanness, and the success of their appeal to various races, deserve to be called world ideals. One of the few is Methodism, and this, and not its creed nor its denominations, was the essential product of the movement.

A denomination can have authority only for the few who voluntarily join. A life program depends for its authority on its truth and righteousness. It is valid for all men, whether or not they consent. The fact that the great revival was the occasion for the restatement and earnest championship of this program is only of historic interest. Its claim on the attention of men must depend ultimately on its harmony with the teachings of Jesus. If it is true to these it will demand the obedience of men, and not otherwise.

We may briefly summarize the few attempts to formulate the Christian program which deserve the name of world ideals. First among them comes the Roman Catholic, which claims to be ever, always, and

everywhere the same. This affirms that Christian life consists in obedience to the Church as it expresses itself through its proper officers, priest, bishop, and pope. To this obedience it subordinates creed, conduct, experience, and all else. If you obey without hesitation you are a good Catholic, which means a good Christian. If you hesitate or refuse, however conscientious you may be, you are not a Christian, whatever be your life, creed, or experience. In spite of occasional differing statements by individual priests, this is a fair statement of the Catholic ideal.

The ritualistic ideal is that the Christian life finds expression in ritual and the sacraments. Whoso has properly received the sacrament of baptism, and continues to receive the Holy Communion, is performing those acts which essentially characterize a Christian life. In its extremest form this conception is confined to a few high churchmen of different bodies.

At the opposite pole from this is the ideal of liberal Christianity. Life is not a matter of ritual, creed, nor Church, but of conduct. Whoso acts right is a Christian, whatever may be his ideas about God, Christ, or the Church.

The orthodox idea is not carefully formulated nor consistently held, yet it is a real working ideal of millions. Christian life consists in the acceptance of an orthodox creed, which acceptance connects the soul vitally with God. Whoso believes is a Christian, and a very wide latitude in conduct must be given him. Whoso does not believe is not a Christian, whatever may be his conduct.

In harmony at some points with all of these, yet differing from them all, is the Methodist ideal. Believing in a strong organization as does the Roman Catholic, it does not teach that loyalty to this is an accurate test of Christian life. Valuing the sacraments as does the ritualist, it finds in it no magical power. Insisting on conduct as earnestly as does the liberal, it is sure that life is deeper than conduct. Orthodox in creed, it yet feels that life is more than believing in a creed. So it endeavors to find some great principles which embrace all of these, not by way of compromise, but in a deep and radical comprehension.

While the two great questions have always been asked together, the first has been more carefully considered; and men have too frequently taken for granted a life program they have not deeply pondered. Methodism felt that nothing could be taken for granted. If you do not consciously determine right conduct, the wrong conduct will get itself smuggled in and recognized in good society. It sounds broad and liberal to say, Let us leave it all to each man's conscience, but in practical life this amounts to leaving each man to do as he pleases with very little consideration.

Methodism believed in an education conscience. Its life program was an earnest and thoughtful attempt to formulate great principles which should govern an educated conscience. In the testing fires of half a century of the most intense Christian work it gained humanness, consistency, solidity, and a very close approximation to the teachings of Jesus.

III.

The General Rules.

ANY document which has had a profound and far-reaching influence on the lives of men is worthy of study. The Magna Charta and the Declaration of Independence have rightly received frequent and reverent consideration. The great creeds of Christendom which have affected men not less than these have also been worthy of all the thought bestowed on them. The documents which set forth these various conceptions of Christianity's life program deserve in their rank and place a candid thoughtfulness, for they also have helped to mold the lives of millions.

The document which more than any other sets forth the ideal we are studying is that containing the so-called "General Rules." I am aware that when we mention these we stir a deep prejudice which will tempt many readers to throw this aside. The General Rules are not popular with this generation. To many they seem a series of small and annoying regulations, irrational to men who believe in the spirit and not in the letter, suitable perhaps for some of the uneducated early followers of John Wesley, but inappropriate for

this age, and kept in place only as a survival which we have not the frankness and courage to remove.

Such a view is careless and hasty, and does injustice to the real merits of the document. Superficially read, it may seem to furnish ground for such an opinion. Deeply read, one immediately detects that underneath the surface of rules are clear statements of great principles of character.

A rule is an arbitrary regulation by an organization to protect its interests. It is founded in the wisdom of men who make it. A club makes rules. Rules are petty things. A principle is a self-evident law based on the constitution of the universe and the nature of man. It is so, not because men say so, but because God made men so. It is not made to run an organization, but to control a life. Men make rules. God makes principles. Men invent rules. They discover principles. Rules are obligatory because men join the organization and have authority only on those who do join. Principles are valid because you are human and live in God's world. The wisdom of a rule is to be established by experience. The truth of a principle is self-evident.

When we discover that Methodism is not chiefly a denomination, but a great world ideal of the Christian program, and that these rules are in reality great principles of self-evident and eternal validity, the reading of the General Rules ceases to be an unwelcome and annoying task of which we are half ashamed, and we feel that we are approaching a document of deep insight and universal application. What follows is an

attempt to interpret the General Rules in the light of this broader idea of Methodism. It finds underneath the detailed directions the great principles about which we have been writing. These are five in number. The Christian program demands a life that shall be harmless, unworldly, humane, aggressive, and devout.

IV.

The Harmless Life.

THE Christian life must be harmless. I must injure no one in the pursuit of my livelihood, my pleasure, or my ambition. No one must be poorer because I am richer, nor unhappier that I may be prospered. No one's virtue must be sacrificed to minister to my pleasure, nor his welfare to enable me to attain the goal of my ambition. This harmlessness is both physical and spiritual, for I may not injure either body or soul. It is both direct and indirect. I may not of set purpose inflict harm, nor may I continue my course of action if I discover that it necessarily produces harm which I did not intend nor foresee. The pagan king who is said to have built his throne on eighty thousand human skulls is a type of the man who is willing to build his prosperity on the ruin of other lives.

This harmlessness is toward myself as well as toward others. I may never harm my higher life to attain some lower goal, for that would be sacrificing my soul to my body.

At first sight this ideal may seem a weak and colorless thing, partaking of that quality we call goody-goody. We often use the word as a term of opprobrium. There

is a certain style of man we all recognize, usually the champion of some incidental, weak fad, who is yet spineless and characterless, with no fist to smite wrong and no inclination to resist injustice, of whom we say that he is harmless. A true man can receive few direr insults than to be so styled. A little reflection will convince us, however, that the real harmlessness is not so easily reached that weak-willed folk can attain it. It is utterly antagonistic to the customs of the time, in business and pleasure and politics.

We are fond of fight and honor the conqueror. We give our greatest rewards to the man who can win. The big-brained, big-brawned man who brooks no interference, and will ruthlessly crush down all opposers, to him we shout acclaim and give the laurel crown. The working creed of the world is, "Do all the harm you must in order to get what you want." Is it a million dollars? Drive to poverty all who stand in your way. Is it a new sensation on the stage? Sacrifice the virtue of all you must, in order to get your sensation.

In face of this practice, it will take no easy goodness to live the harmless life. Only the man of a clear mind which will not be confused by the sophistries of conventionalism, and of a stout purpose which will not be beaten down from his high resolve, can in this age steadily and sweetly live the harmless life.

Nor on the other hand is it a mere empty truism, so obvious and commonplace as to need no statement. For nothing can be called a truism which contradicts so fundamentally as does this, not only prevailing habits of action but prevailing schools of thought. One

of our favorite doctrines is that it is through the clash of men who are seeking to harm each other that humanity is advanced and the kingdom comes; that the road to the goal is strewn with bodies of the weak ruthlessly crushed by the strong. To which the response is sufficient that to whatever goal such a practice may lead, it is not the kingdom of God. So long as men continue to harm each other the Kingdom is not yet come. So soon as it comes it will be true that "they shall not hurt nor devour in all my holy mountain." The theory of life, which so radically denies the dominant theory of the time, however it may be described, can not be called a truism.

Nor is it abstract and unreal. Difficult as it will be to apply it, this difficulty lies not in the nature of life, but in the habits of men. It is applicable to business, though a business system to which it were uniformly applied would be widely different from our present system. So also is it applicable to the pursuit of pleasure, though the world of professional pleasure giving would be a very different world if this principle were carefully applied by pleasure seekers. To every sphere of man's life this principle is applicable, and the Christian must apply it. Good can not be set over against evil as credit against debit until so much good cancels so much evil. The good a man does can never make up for the harm he is habitually doing. No amount of water can put out a fire that is being fed with oil. The delusion of the age is that philanthropy in giving can make up for misanthropy in getting.

He who purposes to be a real follower of Jesus must

highly resolve that though no great deed of philanthropy may be attributable to him, he will be free from the blood of all men. He will not rob nor oppress. He will have no tainted money, or tainted pleasure, or tainted honors; and if moneyless, pleasureless, and honorless he go through life he will not meet impoverished, debauched, and down-trodden souls before the great white throne.

V.

The Unworldly Life.

NEXT in order among the self-evident principles is that of the unworldly life. While this has a large place in any truly Christian conception, it is not easy to define it in a satisfactory manner. There is a false unworldliness which disgusts the sane-minded, impoverishes life, and is very apt to result in the moral confusion which "strains at a gnat and swallows a camel." There is, on the other hand, a true worldliness which is demanded of that same sane-minded Christian, and which is necessary to his usefulness in life. But neither of these can bring in the Kingdom of God, and we can find no phrase so nearly adequate as the unworldly life to describe Christ's attitude toward nature and man.

Man has two sides to his nature. There is a lower, in virtue of which he is akin to inorganic matter and to the animal world; and a higher by virtue of which he is alien to these and akin to God.

The world has two sides. On its lower it supplies man's material needs. On its higher it is a parable continually teaching him spiritual lessons, and a road on which he may travel to God.

He lives the worldly life who lives as though man

had no side except his lower, and the world no function except its lower one. If the wordly man is fleshly in temperament, his life will be given up to gluttony and license. If he be frivolous by nature, he will seek those titillations of nerve we call pleasure. If he be intellectual, he will find the world a riddle and the solving of it the satisfaction of life. If he be a man of strong will, he will have an ambition to subjugate his fellows and win their homage. If he be a person of no pronounced and dominant temperament, he will float along with the current, and his chief effort will be to keep in fashion. An organ of social accommodation will usurp the place intended for a conscience. But drifter, debauchee, pleasure-seeker, intellectualist, or man of ambition, he is living a worldly life and missing the true meaning of the world and his own nature, and losing his own soul.

The unworldly man will keep the lower in its place, and not allow the body to sit on the throne the soul should occupy. He will have his play-time, but this will be for rest and health. His pleasure will ever be in the divine pursuit. He knows how easy it is to become self-indulgent, and that self, indulged, is like a lion that has tasted blood and roars for more. He sets his affections on things above; that is, on the higher purposes of the world, the higher meanings of life, the higher destinies of man here and hereafter. He understands that not only must he turn from sin, but he must, whenever necessary, sacrifice the lower to the higher, but never the higher to the lower. He keeps his body under, not as did Bernard of Clairvaux, by starving its functions, but by mastering them until,

like well-broken horses, they do the soul's bidding. But always and everywhere he knows that he is essentially a divine spirit to whose intelligence God is revealed, for whom conscience is the Supreme law, and holy love the highest attainment.

Whatever "dims his spiritual vision, deadens the voice of his conscience, and weakens his love for God and his fellows; that, to him, is sin." And whatever quickens his conscience, clarifies his spiritual vision, makes him more helpful in bringing in the Kingdom; that, for him, is joy and duty. The characteristic spirit of worldliness is vanity and frivolity, ambition and avarice. The characteristic spirit of unworldliness is reverence, aspiration, sincerity, and joy. If the universe be spiritual and we be spiritual, then the worldly man is like him who built his house on the sand, or like him whose barns were full, but whose soul was empty. In our time this element of the Christian program needs an emphasis it is not receiving.

VI.

The Humane Life.

THE Christian program must take note of the fact that all live in relation with men who are often in distress and suffering. His Master, when He saw the needs of oppressed humanity, was filled with compassion. Two of His greatest parables, that of the Good Samaritan, and that of the Sheep and the Goats, taught the duty of compassion and the fate of the hard-hearted. So His followers must put humaneness among the cardinal principles of their life.

Humaneness is the practical sympathy that tries to relieve human suffering. It is two-fold in aspect. The first is Charity. This renders individual assistance. It clothes the naked, feeds the hungry, assuages pain, and visits those sick and in prison. Its aim is to supply the immediate needs, and restore the sufferer to a place where he can again take his part as a self-respecting, productive member of human society.

Charity does not, however, exhaust the duty of the humane life. The wise man soon discovers that while much suffering is due to the individual himself, much also is owing to social conditions for which the sufferer is not responsible and over which he has little control. That such suffering can only be stopped by changing

these adverse social conditions. Charity alone can not cure preventable pain.

There is the slum, the sweat-shop, the tenement, the saloon. There was slavery. These make the weak suffer, and so long as they endure will continue to make them suffer. So, then, the humane man will be concerned to secure better conditions, and will be an earnest advocate of social reform.

This humaneness will not be an occasional activity of his leisure; it will be one of the steady, controlling purposes of his life. He will deem it a sin to be counted with the priest and the Levite who passed by on the other side and went about their business, leaving the sufferer bleeding by the wayside. The humane life is an essential element of the Christian program.

VII.

The Aggressive Life.

THERE is a type of Christian who keeps personally clean, who is unworldly and harmless, but who is satisfied with his own individual virtue, and seems to say to sin, "Let me alone, and I will let you alone." He never lifts his hand against evil, though he is not evil. This attitude is partially the result of inertia, partly from lack of comprehension, partly from fear of loss, and hate of the necessary fighting. It is not a Christian attitude.

Jesus said to His followers, "I send you forth as sheep in the midst of wolves;" "I came not to send peace, but a sword." He, Himself, entered a world that needed Him desperately, but did not welcome Him, and finally crucified Him. To live His own life without sin would have seemed the monumental achievement of all ages. But this, He felt, was the smallest part of His work. He launched His truth against man's error, His moral ideals against theirs with the terrifying, "It hath been said by those of old time, but I say unto you." He opposed His humanitarianism to their inhumanity, His Divine dynamic against their degenerate human impulses. He lived to its full, the aggressive life. No one has a real claim to be called His follower

who does not live the aggressive life. To be a Christian is to join Christ in rescuing the world.

Aggressive Christians will take two main forms. It will first be evangelistic. We are so accustomed to associating evangelism with certain well marked forms of effort, that at first to say evangelistic will seem to mean these alone. But the word is of wider application. It includes all effort to win souls to Christ and His life. The older revivals, the single-man campaign, the institutional Church methods, may all be evangelistic.

It is obvious that much so-called evangelical Christianity is not evangelistic. Booker T. Washington's story is in point. The old negro woman had gone into the gallery of a fashionable church. The first part of the service, with its refined music and its liturgy, did not stir her. When the preacher arose he became eloquent and earnest; her feelings were aroused and she began to shout, "Glory to God! Hallelujah!" This disturbed the congregation, and an official went to her with, "My dear woman, what is the matter? what is the matter?" To this she responded, "Glory to God! I's got religion." His very accurate answer was fuller of meaning than he appreciated, "Don't you know that this is not the place to get religion?" There are many evangelical Churches of which it may be said, "This is no place to get religion." Such do not take their religion seriously. To them it is a play, or an entertainment, or a custom of polite society, or a spiritual sedative, and not the one message of salvation. They are not parts of the Church militant, but of the Church som-

nolent. The real Church will be in this broad sense aggressively evangelistic.

It will also be aggressively interested in social reform from the evangelistic standpoint, seeing, as clear-eyed, modern Christianity must, that much human sin, as well as suffering, is caused, or at least greatly aggravated, by conditions from which many can not completely escape; it will seek to destroy malignant conditions, and reform inadequate ones. The partial draining of the Roman Campagna did for the health conditions what no remedial medical efforts could do; so also the sewerage of Havana served to stamp out yellow fever as no mere doctoring ever had done. In the moral realm, the saloon, the brothel, human slavery, the sweat-shop, the unregulated trust, are sources of evil that aggressive Christianity will attack. That which calls itself Christian and does not attack them is either blind, or it is not Christian at all.

VIII.

The Devout Life.

NO CHRISTIAN program and no human program is complete without this element. Secularism, however humanitarian it seeks to be, is a mere caricature of life. If God is a living God, the complete life must include some relation to Him. Besides this, the religious experience is as real as any human experience that comes within the purview of man's intellect, and it is no more mystic than any other element of experience.

Jacob, on his pillow of stone; Moses, before his burning bush; Isaiah, in his great vision, and Paul, dazzled by the light brighter than the desert sun at noon-day, all had experiences greater in degree, but identical in the abiding sense of the reality of God with what millions of humble souls are having each common day, and in virtue of which human life continues to be worth living, and hope and righteousness never quite die out.

Augustine's "Our souls can not rest until they rest in thee;" the Psalmist's "My soul thirsteth for God," are utterances of what millions of men feel, but have not so well voiced. Man does not come to his own until he comes to God. The devout man has a living

belief, not a tentative theory, but in a living God with whom his children may come into conscious relations. This relationship is supremely mediated through the absolutely unique Divine-human person of Jesus Christ.

The devout man says in his creed, "I believe in the Holy Ghost," because no other words so truly express his experience. He sings:

"Jesus, the very thought of Thee
With sweetness fills the breast;"

and

"Nearer, my God, to Thee,
E'en though it be a cross that raiseth me."

And all the rich wealth of Christian hymnology gives expression to true and deep insights and feelings of his soul at its best moments.

He nourishes his God-hunger by the use of the means of grace. In public worship, with its sermon and hymn and prayer, and in private devotion, with its sacred loneliness, he grows strong. He tests his experiences in the common moments of life, and finds that there, away from the sanctuary, they are still real and powerful. In them he finds the inspiration for holy living and aggressive striving.

This is the life which is life indeed. He sees men eagerly rushing into secular activities, and he approves this. He sees the strong youth contending on the athletic field, and he says, This is life, but not life indeed. He sees mature men throwing every energy into business, and says, This is life, but not life indeed. He sees culture and wealth at its ease in social gatherings, and

says, This, too, is life, but not life indeed. He sees the scholar in eager pursuit of knowledge, and as his God-given curiosity is satisfied and yet stimulated by new views of truth, he says, This is life, and then pausing for reflection, is forced to add, But not life indeed. He goes into circles of art, where music and painting and sculpture, under the touch of the master, stir the great deep of a man's heart, and he says, This, too, is life, but not even is this life indeed.

Then in some church, in the sermon or hymn or prayer, he finds God, or in some dark alley he sees pure souls succoring the needy in Christ's name, or in some brave battle for truth and justice he sees man and woman contending against great odds for the cause of God and humanity, or in city slum or foreign mission he sees cultured men and women laboring amid filth and squalor to lead men to Christ. The sight of it gives him a new idea of the greatness of the kingdom and the majesty of Christ's Saviorhood and the glory of God. Here, at last, he has seen men really living, and he whispers, "This is life, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

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IX.

The Adequacy of this Program.

THESE, then, are the five demands of the Christian program. We see at a glance how they supplement each other. No one alone is adequate. A life lived on the model of any one by itself would be imperfectly human, as well as imperfectly Christian. The harmless life alone would leave the world's entrenched evils unassailed. The humane life alone would leave man secular and Godless. The unworldly life alone would be cold and empty. The aggressive life alone would be apt to grow harsh and unlovely. The devout life by itself has too frequently grown unreal, and even unholy.

If in one conception, harmlessness, unworldliness, humaneness, aggressiveness, and devoutness are united, you have a consistent and adequate Christian program. Such a Christian is the true Great Heart, devoted to the interest of others, using his sword only to smite the wrong and deliver the weak, going through life concerned for its higher meanings, and ever looking to God, whose he is, and whom he serves.

There are not a few who claim that our progres-

sive age has outgrown this ideal. They fail to make a common-place distinction between a garment outgrown and one simply out of fashion. It is not at all uncommon for men and women to lay aside garments healthful, strong, modest, and beautiful for those unhealthy, weak, immodest, and ugly, because fashions have changed. But the old garment was not outgrown. The body in it would have been stronger, purer, and more wholesome.

Contrasting this Christian program with some others more fashionable, we may claim that it is not outgrown, but only a little out of fashion; and that a life on these lines would be purer, stronger, saner, and more effective than a life that follows some of the styles much more in vogue.

Dr. Thos. Chalmers' well known statement is that early Methodism was Christianity in earnest. It may be safely asserted that whenever the Church begins to take its Christianity seriously and sets about its work of saving the world for Christ, it takes this for its program and lays increased emphasis on these five principles. It may be safely asserted also, that whenever any branch of so-called Methodist Churches drifts away from any of these ideals, it ceases to become Christianity in Earnest, and ceases to be in the broader sense Methodist.

Dr. Herrick, pastor of Mt. Vernon Congregational Church, in Boston, closed his lecture on John Wesley, published in his volume on "Some Heretics of Yesterday," with the words: "I would all the world were Methodist." In the sense in which he used it, so may

every earnest Christian say the same. Not desirous at all that all the world should be in the fold of the Methodist denominations, yet we may desire that this Methodist ideal, because it is the Christian program, might be the program of all the world.

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